



How to Perform Ruqyah to Yourself and Your Family



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

A Brief Summary

Chapter One

This course is meant to be a summary of the full *ruqyah* course by Ustadh Muhammad Tim Humble.

The main objective of this series of lectures will be:

الاستشفاء بالقرآن الكريم وما ثبت في سنة النبي الكريم صلى الله عليه وسلم

Seeking a cure from the Qur'an and what is authentically reported from the Sunnah of the Prophet ﷺ.

This quote from Ibn al-Qayyim (may Allah have mercy on him) serves as an appropriate introduction to the topic of *ruqyah*:

1

فالقرآن : هو الشفاء التام من جميع الأدواء القلبية ، والبدنية ، وأدواء الدنيا والآخرة وما كل أحد يؤهَّل ، ولا يوفق : للاستشفاء به وإذا أحسن العليل التداوي به، ووضع على دائه بصدق وإيمان، وقبول تام، واعتقاد جازم، واستيفاء شروطه: لم يقاومه الداء أبداً. وكيف تُقاوم الأدواء كلام رب الأرض والسماء، الذي لو نزل على الجبال لصدَّعها أو على الأرض لقطعها.

“Thus, the Qur'an is a complete cure for every kind of illness – spiritual or physical, one that relates to this world or the afterlife. [However], not every person is qualified or given the ability to seek a cure with [the Qur'an]. But if a sick person treats himself with it in the best manner, seeking a remedy for his illness with sincerity, faith, complete acceptance, certain belief, and while fulfilling all of its necessary conditions, the illness will never be able to resist it. How can an illness overcome the Speech of the Lord of the earth and heaven – the One who revealed [His Words] upon a mountain to crumble it, and upon the land to shatter it!?”

Zad al-Ma'ad (322/4)

The Qur'an is a Cure

Chapter Two

The foundation for the topic *ruqyah*, which is seeking a cure by means of recitation of the Qur'an or *adkhar* from the Sunnah, is found in this ayah of the Qur'an:

1

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

Surah Al-Isra 82

The scholars who commented on this ayah, such as Ibn Katheer and Ibn al-Qayyim, said that we can deduce from it that the entire Qur'an is a *shifa* (healing, cure).

Thus, a person may read any part of the Qur'an in order to extract a cure or healing for an ailment. However, when it comes to forming a methodology based on the Sunnah of the Prophet (ﷺ) and giving advice to people, we only limit ourselves to what was narrated in the authentic Sunnah.

Another point concerning the above ayah is that the *shifa* from the Qur'an is not limited to one type of sickness. We may see one group of people limiting the Qur'an to only healing the sicknesses of the heart, such as doubts, ignorance or hypocrisy. Others will limit the *shifa* to sicknesses from the *ghayb* (the world of the unseen), such as jinn possession, black magic or evil eye. As for physical diseases or ailments, they say that you should seek a cure with medicine and drug treatments.

However, the correct belief is that the Qur'an is a cure for every type of sickness, whether spiritual or physical, one that relates to this world or the afterlife, as ibn al-Qayyim (may Allah have mercy on him) said the quote from his book *Zad Al-Ma'ad* from the previous lesson.

How do we know if a person is in need of *ruqyah*?

Based on what we established above, we do not need to diagnose a person with either jinn possession or the evil eye in order to conclude that they need to *ruqyah*.

If a person is suffering from an ailment or they are ill, that is enough for us to establish they are in need of *ruqyah* as a treatment. If we look at the instances when the Qur'an was recited as a cure from the narrations of the Prophet (ﷺ), or those attributed to the Sahabah, how many of them were related to jinn possession or evil eye? The answer is, the majority were related to ailments caused by fever, snake bites or a scorpion sting. Thus, we do not limit seeking a cure by means of *ruqyah* to the illnesses of the unseen – those caused by the jinn or the evil eye.

With this methodology, you do not need to diagnose a person and ask: Is this person suffering from a physical illness or disease, or is it related to the jinn? That is because the Qur'an is a cure and is effective for all types of sickness. Also, you will not have to be concerned if you recite on someone and he or she does not have a reaction to the recitation. You will not have to consider whether you should continue the *ruqyah* or stop. As long as the person is feeling unwell, *ruqyah* should be continued as a treatment. Discontinuing *ruqyah* on a person who is suffering from an ailment due to the fact that he or she failed to react, whether by showing extreme agitation or emotional distress, would be a big mistake.

This brings about the question: If a person is suffering from a particular illness, should his or her treatment be limited to *ruqyah* alone, or should we seek forms of medical treatment along with *ruqyah*? Indeed, based on evidence from the Sharee'ah, you cannot compel a person to perform medical treatment. When a patient is given a form of medical or drug treatment, he must weigh the benefits and the harms of it.

The different forms of medical treatment available for us today are but *asbab*: means Allah has placed on this earth in order to seek healing and a cure. These means, such as visiting the doctor, taking medication or drug treatments, are not a cure in and of themselves, but a means to attain the cure. Indeed, Allah, ﷻ, did not call these means a cure; rather, He called the Qur'an a cure. The Prophet (ﷺ) also encouraged us to take medicine, as long as it does not involve something prohibited by the Sharee'ah.

Thus, if a person is prescribed with medical treatment, he should consider it as long as it does not involve anything *haram*. His treatment plan should include *ruqyah*, perhaps natural medicine mentioned in the Sunnah, and he has the choice to consider medical or drug treatment after weighing the benefits and harms of it.

The benefit of undergoing *ruqyah* as a means to seek a cure is that, unlike medical treatment, it has no side effects. There are no harms associated with it. The Qur'an has nothing but benefit for the believer, and there is no harm associated with it.

Allah calls it a cure and a mercy for the believer, not a treatment. Perhaps the reason for that is, if a person recites it, it is as if the cure has already been attained due to the power and status of the Qur'an. Therefore, the Qur'an should always be the way a person seeks a cure, along with making du'a and reciting the *adkhar* (remembrances) narrated in the Sunnah.

However, the Qur'an is not a *shifa* and *rahmah* for everyone. That is only for the believers. As for the oppressors, it does not increase them except in loss. This does not mean we cannot recite the Qur'an over non-believers in order to seek a cure, but it means not every person will achieve the cure that is intended.

In order to achieve a cure from the Qur'an and healing from illness, two things must be considered:

- 1. One must learn the method of ruqyah which came from the Prophet (ﷺ). Some people use strange and dubious methods with reciting ruqyah, and it must be avoided.***
- 2. Know that a person's eeman, level of taqwa, their nearness to Allah and connection to Allah will impact his or her ability to extract a cure from the Qur'an.***

Characteristics of the Raqi: Part 1

Chapter Three

When considering *ruqyah* for yourself, family, or members of your community, it is important to learn what makes a person successful. As quoted from Ibn al-Qayyim (may Allah have mercy on him) in the first lesson, not every person will be given the *tawfeeq* from Allah in order to be successful in his *ruqyah*. So, the question one may pose is: How does a person become successful? What qualities does he need to cultivate within himself in order to attain the desired outcome from *ruqyah*?

Firstly, it is important to establish that a person is not made perfect. He or she is on a constant journey to improve him/herself, always learning and applying new knowledge and information, and always seeking to become his/her best.

- 1 عن ثوبان - رضي الله عنه - قال : قال رسول - صلى الله عليه وسلم : استقيموا ولن تحصوا
Thawban narrated that the Messenger of Allah (ﷺ) said: “Remain on the right course, and [know that] you will not be able to [give it its due right].
 Ibn Majah (226); graded as saheeh by al-Albanee

The following hadeeth also encourages to do one’s best in following the straight path, without overwhelming to the point of overburdening oneself:

- 2 إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا
Abu Hurayrah narrated that Allah’s Messenger (ﷺ) said: “Indeed, the religion is [made] easy. No one will take the religion into an extreme except that it will overcome him. So follow the right path and strive to come close to it.”
 Al-Bukharee (39)

Thus, realize that perfection is for Allah, and to whoever He wills to give, such as his Prophets. As for the followers of those Prophets, we do our best to follow their guidance and to stay on the right course, without overwhelming ourselves and feeling burden.

There are a number of things you should try to cultivate in yourself in order to gain success as a Muslim striving upon the Sunnah, and especially if you seek a cure through *ruqyah* for yourself and others:

The first of those things is having the correct ‘aqeedah (belief, creed). Allah, ﷻ, says:

- 3 لَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ
They who believe and do not mix their belief with injustice – those will have security, and they are [rightly] guided.
 Surah Al-An’am 8

To have the correct ‘aqeedah means to worship Allah alone, and to believe in His Oneness in terms of His Lordship, His worship, and His names and attributes. As the ayah mentions, it is they who will achieve security and they are the ones who are rightly guided.

The second quality of a *raqi* is to make your best effort to attain *ikhlas* (sincerity for Allah) in worship and actions. The following al-hadeeth al-qudsiy illustrates clearly the consequence of not being sincere to Allah in your actions:

4

عن أبي هريرة - رضي الله عنه - قال : قال رسول الله - صلى الله عليه وسلم - : قال الله تبارك وتعالى : (أنا أغنى الشركاء عن الشرك ، من عمل عملاً أشرك فيه معي غيري تركته وشركه)

Abu Hurayrah (radiya Allahu ‘anhu) narrated that the Messenger of Allah (ﷺ) said: “I am the least in need of anyone to make a partner with Me. Whoever does an action while associating partners with Me in it, I will abandon him and his shirk (polytheism).

Narrated by Muslim (2985)

Allah, ﷻ, also says in these two ayat:

5

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ
بَلِ اللّٰهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ

And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers. Rather, worship [only] Allāh and be among the grateful.

Surah Az-Zumar 65-66

That is undoubtedly the consequence of not having *ikhlas* in our worship and in our actions, and for associating others with Allah. When suffering from a sickness or ailment, we are most in need of Allah. We cannot afford to be abandoned by Allah in such a state. Therefore, perform ruqyah with a sincere intention, only for the sake of Allah. However, know that maintaining *ikhlas* in your actions will require thorough *mujahadah* (striving):

6

قول سفيان الثوري: "ما عالجت شيئاً أشد عليّ من نيتي؛ لأنها تتقلب عليّ

Sufyan Ath-Thawree (may Allah have mercy on him) said: “Nothing has been more difficult for me to rectify than my niyyah (intention). Indeed, it is always turning on me.”

Jami’ Al-’Uloom wa al-Hukm p. 12

The third quality of a *raqi* to acquire in order to gain success from Allah, not only in *ruqyah* but your entire life as a Muslim – in this life and in the Hereafter – is to obtain *taqwa* of Allah. One may ask: What does *taqwa* exactly mean? Perhaps the best definition of *taqwa* was mentioned by the *tabi’iy* Talq Ibn Habeed (may Allah have mercy on him):

7

العمل بطاعة الله ، على نور من الله ، رجاء ثواب الله ، وترك معاصي الله ، على نور من الله ،
مخافة عذاب الله

[At-taqwa is]: Completing actions in worship of Allah, upon light (guidance) from Allah, while hoping for Allah’s reward. [It is also] abandoning the disobedience of Allah, upon light (guidance) from Allah, fearing Allah’s punishment.

Siyar A’lam An-Nubala p. 601

Thus, the more we strive to obey Allah, worship Him, hoping for His reward – while staying away from sins and fearing punishment, we will be under Allah’s protection and upon His guidance. We will be saved from the many calamities and illnesses in the world, being a source of guidance and benefit for others.

Allah, ﷻ, says quoting His Prophet Nooh (‘alayhi as-salam):

8

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا. يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا. وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers.

Surah Nooh 10-12

Thus, obeying Allah and seeking His forgiveness brings about everlasting reward and prosperity.

Allah, ﷻ, mentions the reward of obeying Allah and His Messenger in this ayah:

9

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

And whoever obeys Allāh and the Messenger – those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

Surah An-Nisa 69

Indeed, the Messenger Muhammad (ﷺ) was sent to us a guide, so that we may follow correct guidance and the straight path; Allah says:

10

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it.

Surah As-Saff 9

Indeed, the Messenger Muhammad (ﷺ) was sent to us a guide, so that we may follow correct guidance and the straight path; Allah says:

11

عائشة رضي الله عنها عن النبي صلى الله عليه وسلم أنه قال: من عمل عملا ليس عليه أمرنا فهو رد. متفق عليه

'Aishah (radiya Allahu ‘anha) narrated that the Prophet (ﷺ) said: Whoever performs an action which is not in accordance with our matter, it will be rejected.

Al-Bukharee (2697) and Muslim (1718)

Moreover, if a person does not follow the Prophet's guidance (ﷺ), he will face trials and afflictions in this world and in the Hereafter – not to mention, our *ruqyah* will not be effective and it will not be successful:

12

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

So let those beware who dissent from his [i.e., the Prophet's] order, lest fitnah strike them or a painful punishment.

Surah An-Noor 63

You may see people, when dealing with a spiritual illness, go to charlatans, soothsayers or magicians – or they may go to non-Muslims such Christian or Hindu priests – in order to seek healing. To your surprise, you may see that person become cured! Indeed, this is a *fitnah* (trial, test)– as mentioned in the above ayah. Such a person dissented from the Prophet's guidance and instruction, going to a magician, for example, to seek a cure for his illness. When arriving at the magician – one who calls upon the devils for specific work – perhaps Allah will allow the shaytan in that person's body be replaced with another one, seeming as though the person is cured, causing the person to throw himself into a fitnah.

The final characteristic a *raqi* must cultivate within himself is to stick firmly to the Sunnah of the Messenger (ﷺ).

13

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسِيرَىٰ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَصُوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

Al-'Irbad Ibn Sariyyah narrated that the Prophet (ﷺ) said: "Those of you who live will see a lot of differences arise, so I urge you to adhere to my Sunnah and the sunnah of the rightly guided Khulafa, and to seize it firmly. Beware of newly-innovated matters, for every innovation is a misguidance."

Abu Dawood (4607); graded as saheeh by Al-Albanee

In the practice of *ruqyah*, you will encounter many differences: different odd and obscure practices, incantations and methods of healing. The only way to success is to follow the Sunnah of the Messenger (ﷺ). Even if the cure does not come right away, or if you do not see any reaction in the person or if no abrupt change occurs, be persistent in applying the Sunnah, because anything outside of it is misguidance.

Characteristics of the Raqi: Part 2

Chapter Four

In continuing the discussion of the characteristics a raqi should cultivate within himself in order for his ruqyah to be successful, having firm belief is important (*al-i'tiqad al-jazim*) – firm belief that the cure for this particular illness will only come from Allah. Also, that Allah is the one who facilitates the means for a cure. He securely believes that the cure will not be found in his recitation nor his voice, or anything else that pertains to him.

A necessary consequence of this belief is that you will want to build a connection between you and Allah, and you will seek nearness to Him alone, calling upon Him sincerely by means of your du'a and your actions.

Indeed, *ruqyah* is comparable to *du'a*. In order to increase your chances of your *du'a* being answered by Allah , there are certain conditions you would need to fulfill. You must also remove any impediments that may prevent your *du'a* from being answered. The same is true for the success and effectiveness of your *ruqyah*. Some people, when believing they may be afflicted with a spiritual illness, may beseech a particular shaykh or reciter to recite, claiming that their own *ruqyah* on themselves will not work. T

hey may say things like: “If you do not read over me, how will I be cured?” This is undoubtedly an avenue that can lead to shirk, because such a person’s behavior is of one who forgets that the One who cures is Allah. Rather, when we recite or have someone recite on us, we are certain that Allah alone will send down the cure:

1

عن أبي هريرة أن رسول الله ﷺ قال: ادعوا الله وأنتم موقنون بالإجابة، واعلموا أن الله لا يستجيب دعاء من قلب غافل لاه

Abu Hurayrah (radiya Allahu ‘anhu) narrated that the Messenger of Allah (ﷺ) said: “Invoke Allah while you are certain of its acceptance.”

Narrated by at-Tirmidhee (3479); graded as hasan by al-Albanee in Saheeh Al-Jami’

It is equally as important to be certain in your belief of the power of the Qur'an; Allah, ﷻ, says:

2

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

If We had sent down this Qur’ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought.

Surah Al-Hashr 21

3

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ ۚ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا

And if there was any qur’ān [i.e., recitation] by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Qur’ān], but to Allāh belongs the affair entirely

Surah Ar-Ra’d 31

Some people, after not receiving the results they desire right away, may assert that the Qur'an is not enough – that they need something more. Does this person believe that the spiritual illness – such as *sihr*– (magic) is more powerful than the Qur'an, the speech of Allah? As quoted from Ibn-Qayyim (may Allah have mercy on him) from the first lesson:

4

How can an illness overcome the Speech of the Lord of the earth and heaven – the One who revealed [His Words] upon a mountain to crumble it, and upon the land to shatter it.”

Indeed, some of the Sahabah read only Surah al-Fatihah on a person, and he was healed. Other shuyookh may read one ayah, or half of an ayah, and the person is cured by the permission of Allah. hence, do not underestimate the power of the Qur'an.

So if you begin reciting on yourself or someone else, and you do not see a difference right away, do not weaken and start thinking of alternative ways to seek a cure. Rather, you say: I know the Qur'an is the speech of Allah and it would make a mountain crumble. This is a *shifa* and a *rahmah* from Allah. If there is a delay in healing, then Allah is testing my faith and adherence.

With that said, the next characteristic of a raqi should be patience. If there is a delay in the healing process, do not stumble or falter; Allah says:

5

نِ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

If a wound should touch you – there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs – and Allāh does not like the wrongdoers.

Surah Al-Imran 140

Thus, Allah, may He be glorified and exalted, tests the believers with days of varying conditions – prosperity and success, and suffering wounds and grief – in order to distinguish those who believe from those who do not, and to test those who strive in His path. So you must be patient upon the tests and trials that come your way and upon the decree (qadr) of Allah.

The next characteristic of a successful *raqi* is to have knowledge (*ilm*). Allah instructs His Prophet (ﷺ) in the following ayah:

6

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

So know, [O Muḥammad], that there is no deity except Allāh and ask forgiveness for your sin and for the believing men and believing women. And Allāh knows of your movement and your resting place.

Surah Muhammad 19

This signifies that we must have knowledge before speech and before action. We are also commanded to not act on what we have no knowledge of:

7

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned.

Surah Al-Isra 36

Thus, we must know and have knowledge of what we say and what we do. This does not mean we have to reach a scholarly level in our endeavors; rather, we must learn enough to perform a basic level of the said action, and continue to learn along the way.

The next characteristic of a successful *raqi* and a critical one, especially in the field of *ruqyah*, is to have *wara'* (the characteristic of refraining out of fear of Allah). A person who has *wara'* keeps away from what is doubtful or what could be haram, and firmly sticks to only what is *halal* (permissible). He distances himself from what could be haram out of fear of falling into haram.

A *raqi* who has *wara'* is one who commands what is good forbids what is evil, and he believes in Allah:

8

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh.

Surah Al-'Imran 110

If a person is afflicted and he wants to recite on himself, he may be given the advice to wear an amulet (*ta'weedh*) by others. A person with *wara'* would choose to stay away from this practice because it could be haram. Or, a shaykh may be asked to recite on people who are afflicted regularly, many of them being female, for example. A person who has *wara'* would never make it a habit to touch those females except in cases of absolute necessity, such as to defend himself from injury. Such situations are rare, and one should not make it a habit to physically interact with females while performing *ruqyah*. Therefore, be a person who firmly sticks to what is permissible, and stay away from not only haram but what could be haram.

Another important characteristic a *raqi* should seek to cultivate within himself is that of *amanah* (trustworthiness). A person working in any field must be trustworthy and honest with his responsibility. This applies especially to a *raqi* and those who work with people to solve personal, social, spiritual and psychological problems. Thus, a *raqi* should not use his work to collect wealth or attain fame in the community, or for marriage purposes. Fulfill this responsibility honestly and truthfully and to the best of your ability.

Sharing secrets, speaking about people’s sins they commit in private, or recording the *ruqyah* session which shows the patient uncontrollably behaving in a manner they would not like to be publicized, all fall under the violation of confidentiality. As a consequence, the *raqi* seemed untrustworthy and irresponsible.

Lastly, every person, especially a *raqi*, should be firm on the adkhar (remembrances), those of the morning, evening, before sleeping, before you leave the home, upon entering the home or the bathroom – including other *adkhar* that are meant to be said as protection for yourself and home throughout the day. Allah says:

9

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

Indeed, those who fear Allāh – when an impulse touches them from Satan, they remember [Him] and at once they have insight.

Surah Al-A’raf 201

This ayah is principal in describing how a person can rid the effects of the Shaytan’s impulses. Allah says that the people of *taqwa*, when they are touched by an impulse or *waswasah*, they remember Allah and they remember that it is from shaytan. After that, they can finally think clearly.

Demonstration of Ruqyah

Chapter Five

Once you have learned what you need to recite for ruqyah, and the characteristics you need in order for your *ruqyah* to be effective by the permission of Allah, you are now ready to perform *ruqyah* on yourself and your family.

Before you learn the practical steps you need to follow during a *ruqyah* session, know that there are three conditions you need to fulfill, and this is according to *ijma'* (scholarly consensus):

أن تكون بكلام الله تعالى، أو بأسمائه وصفاته، أو المأثور عن النبي صلى الله عليه وسلم،
وأن تكون باللسان العربي، أو بما يُعرف معناه من غيره لمن لا يُحسن العربية، وأن يُعتقد
أن الرقية لا تؤثر بذاتها بل بتقدير الله تعالى

That the ruqyah is done with the Speech of Allah or His Names and Attributes, or [the remembrances and supplications which] have been narrated from the Prophet (ﷺ). 2. The ruqyah must be said in the Arabic language; [but if] in a different language, for those who do not speak Arabic well, the words must be recognizable [i.e., the speech must be clear and the words have to be understood – as opposed to the mumbling of obscure incantations]. 3. One must believe that the ruqyah has no effect in and of itself, but only with the power [and will] of Allah, ﷻ. (Taken from: Al-Bida'i Wa Al-Muhdathat; islamweb.net.)

To perform ruqyah with the Speech of Allah, i.e., the Qur'an, you may follow the following steps:

- 1 Recite Surah al-Fatihah.**
- 2 Recite from Surah al-Baqarah: read whatever is easy for you, but focus on ayat al-kursiy and the last two ayat.**
- 3 Recite Surahs Al-Kafiroon, Al-Ikhlās, Al-Falaq and An-Nas.**

Note:

- You may recite Surah Al-Fatihah, Al-Baqarah – whatever is easy for you to recite from the long surah, but especially ayat al-kursi and the last two ayat – and al-Kafiroon, al-Ikhlās, al-Falaq and an-Nas (the four “quls”).
- You may recite each surah or ayah one, three or seven times – in accordance to what has been narrated from the Sunnah and from the practice of the Sahabah. You may recite each ayah or surah however many times you wish; however, you may not place a number on the number of times you should recite (such as 42 times) because there is no evidence for that.
- You may blow (dry-spit) on yourself or the person you are reciting on between each ayah, apply gentle pressure to the pain during your recitation, or focus your recitation on a particular part of the body.
- You can recite into your palms, then blow into your hands and wipe your hands over your body (or the person you are reciting on). You may blow by spitting lightly as well.

4

Recite the *adkhar* and *ad'iyah* narrated from the Sunnah:

اللهم رب الناس، أذهب البأس، واشف، أنت الشافي لا شفاء إلا شفاؤك، شفاء لا يغادر سقماً

“O Allah, Lord of mankind, remove the affliction. Heal [the person], for you are The Healer. There is no cure except Your cure, the cure that does not leave behind any ailment.”

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

“I seek refuge in Allah’s perfect words from the evil which He has created.”

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ ، وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

“I commend you to the protection of Allah’s perfect words from every devil, vermin, and every evil eye”

أَعُوذُ بِكَلِمَاتِ اللَّهِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمْزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

***“My Lord, I seek refuge in You from the incitements of the devils
And I seek refuge in You, my Lord, lest they be present with me.”***

The 7-Day Ruqyah Program

Chapter Six

Along with reciting the Qur'an as *ruqyah*, as well as the *adhkar* and *ad'iyah* from the Sunnah as described in the previous lesson, you may also use other methods from the Sunnah in order to seek a cure.

The 7-day ruqyah program makes use of oil, water, honey and black seed for the purpose of treating an illness. The application of these items are established from the Sunnah. As for how to apply or consume them, this can be up to each individual, according to his or her need and particular situation.

The type of oil that is recommended to use is extra virgin, cold-pressed olive oil. It is usually best to obtain this directly from the farmer instead of the traditional supermarket, if possible, to ensure its quality.

As for the water, *zamzam* water is preferred. Like the olive oil, try to get your honey from a trusted source, ensuring its quality. Black seed is widely available in most places. As part of the ruqyah program, you will recite parts of the Qur'an over the oil and rub it over your skin. You will also recite the Qur'an over the water, using a portion of it on your body, and another portion you will mix with the honey and black seed in order to consume it.

The benefit of reciting over oil and water and using it as a means of ruqyah is that it is usually easier for the patient than reciting over themselves, or having someone come to recite over them.

The oil and water is recited over first, and then delivered to the patient to be applied. This method can also be used simultaneously with the ruqyah demonstrated in the previous lesson.

The method of reciting over oil and water

First, pour the oil and water into two separate bottles and place them in front of you. Grab the bottle of oil with your right hand, place the opening close to your mouth, and recite Surah Al-Fatihah. After you finish, blow (dry-spit) into the container several times. Now, grab the bottle of water, blow into it in the same manner, and begin reciting Surah Al-Fatihah. Continue this to complete the recitation of Al-Fatihah 7 times.

As part of the program, Surah Al-Baqarah is also read on the oil and water – the entirety of the surah. When you reach ayat al-kursiy, recite it 7 times. Recite Surahs Al-Kafiroon, Al-Ikhlās, Al-Falaq and An-Nas (the 4 “quls”) as well. Al-Kafiroon can be read 3 times while the rest 7 times each. Please note that you may recite each surah or ayah 1, 3 or 7 times each. If you choose to read more or less than that, then the Sunnah is not to keep count.

Once your bottles of oil and water have been recited on, you can begin applying the oil to your skin at night before bed. Rub it all over your skin, from head to toe, like you would apply moisturizer. If you are not able to cover your entire skin, do what is easy for you. In the morning, pour a cup of the water that you recited over, and pour it on the back of your neck, letting the water flow behind your back. Take a shower in order to remove the oil you applied the previous night. After that, during the day, mix a cup full of the water you recited over with 2 tablespoons of honey and 7 black seeds. Do this 3 times throughout the day.

You may apply this method of ruqyah for 7 days, as the name of the program suggests. Some people decide to do it continuously every single day; others may choose to do it one week out of the month, depending on his or her need and situation.

You may experience symptoms such as aches, pains and fatigue. After that, you will begin to feel better bi-idhni-Allah.

Important Points as Conclusion

Chapter Seven

Most people wonder what the effects of *ruqyah* will be, whether reciting on oneself or on others. What will happen? Will I, or the person I am reciting on, have a strong reaction to the *ruqyah*? Should I be concerned? The answer is, for most people, nothing drastic will occur. After reciting *ruqyah*, a person suffering from the illness, whether one that is spiritual or physical, will feel more at ease and relaxed. Eventually, Allah will remove the illness completely.

It must be noted that *ruqyah* is a form of medicine and treatment. It is not meant to be used as a preventative. So, if you feel ill or feel there is something wrong, use *ruqyah* as a method of healing. As for preventing future issues, the adhkar of the morning and evening should be used as protection.

When reciting *ruqyah* over others, always keep the following important points in mind:

A Don't be afraid if a person shows a reaction to your recitation of the Qur'an over them. Allah says:

1 **إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ**
That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.
 Surah Al-'Imran 175

B Ensure the safety of the patient. For example, choose a location that does not have items the patient can be harmed by.

C If you encounter a jinn or it begins speaking to you through the person, do not stop your recitation. Instead, carry on. If the jinn interacts with you, do not get into conversations with them, asking them questions of no benefit. Instead, be straightforward and firm, commanding it to do good and forbid it from evil. Command them to fear Allah and leave the body.

D For most people, the symptoms of their spiritual illness will go away over time, in sha Allah. There will be no big reaction or even that takes place before they get better. However, in some cases, you may see some shaking or intense movements before they are cured.

E Should you ask for people to perform ruqyah on you, and should you offer it to others?

There is some scholarly debate as to a person who asks others for *ruqyah* to be done. However, there are clear ahadeeth that encourage us to perform *ruqyah* on others if they are in need:

1 **مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ**
Jabir Ibn 'Abd-Allah narrated that the Prophet (ﷺ) said:
“Whoever of you is able to benefit his brother [in Islam], then do so.”
 Narrated by Muslim (2199)

2 يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: هُمْ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتُمُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

Thus, doing ruqyah for others and asking others for it is not *haram*. The hadeeth does not speak about what is impermissible. The same can be said about asking others to make du'a for you: It is better to perform *du'a* for yourself; but if you ask someone else for it, it is not prohibited. However, if *ruqyah* is stopping you from practicing the religion or you need it to keep away from certain haram things you're falling into, ruqyah may very well be wajib (obligatory). If you cannot do it on yourself, you must go to someone who will be able to do it for you, due to the principle:

ما لا يتم الواجب به فهو واجب

Whatever is needed to complete an obligation is itself an obligation.

With that said, it is better not to ask anyone for *ruqyah*, due to the *ahadeeth* narrated on the subject. It is okay to offer someone else to perform *ruqyah* on them, the same way 'Aishah (may Allah be pleased with her) offered her husband, the Prophet (ﷺ) to perform *ruqyah* on him when he was unwell, and he accepted her offer. However, he never asked anyone to perform *ruqyah* on him.

Be advised that seeking *ruqyah* from others requires knowledge. If you go to the wrong person for ruqyah, due to the many deviant beliefs and odd practices associated with the field, it may ruin your religion and your Hereafter. Therefore, learn what is right and wrong before you go to others for *ruqyah* as a method of healing.



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